

The Brooklyn Jewish Center Review

Light in the Midst of Darkness

IN the Biblical account of the plague of darkness which came upon the land of Egypt, we read these striking words: "But to all the children of Israel there was light in their dwellings." Here we find the secret of the Jew's survival in a land of bondage and cruelty, where darkness ruled supreme. In the midst of this enveloping gloom, the Jew beheld only light, the light of faith and hope, of triumph and victory. No black night could eradicate the light of a high morale that filled his heart and mind.

What a meaningful message this tale has for us today. A thick darkness has come upon all the world. Whether or not the forces fighting this plague will succeed will depend in large measure upon whether or not there will be light in our hearts and in our homes—the light of optimism and confidence, the light of trust and faith in the invincibility of the ideals for which America and all the United Nations have gone to war.

The supreme function of our Brooklyn Jewish Center, as of all truly religious institutions of all faiths, must be to keep these lights burning brightly. There must be no blackout of the morale of the American people. The darkness brought by the forces of savage hate is all about us. But as long as we shall be able to say as was said of the Israelites, "But to all freedom loving people there is light in their dwellings," we may be confident that humanity will celebrate a new Passover, marking the redemption of an enslaved world from the cruel bondage of the modern Pharaohs.

—ISRAEL H. LEVINTHAL

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BROOKLYN JEWISH CENTER REVIEW

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No. 30

WHO IS AGAINST THE JEWISH ARMY?

SOME days ago there appeared in a widely circulated newspaper a statement issued by a group of American rabbis in which they opposed the formation of a Jewish army in Palestine. These rabbis, although joining among themselves in their own group for this purpose, did not speak in the name of any organized body of American Jewry. Their pronouncement is disturbing because of both its content and the spirit animating it.

In substance these men urge that no Jewish army be formed in Palestine, (1) because of the harm which such a project would do in Palestine to the relations between the Jews and the Arabs and (2) because, as they put it, American Jewry is sharply divided on the subject. Their statement in no way touches upon either the practical necessity for such an army in the strategy of the war, or upon the essential importance of such an army to Jews in and out of Palestine.

One of the most curious phenomena of Jewish life over the ages, and one which has had sharply accentuated examples in the period of Western liberation of the Jews, is the inferiority complex which afflicts those sections of Jews in the *Galuth* who by reason of wealth and position would seem to be the last ones who ought to feel such inferiority. We refer to those in the Jewish community who have securely established themselves, who frequently have political power, who enjoy financial security, and who, in at least all of the outward forms, are at one with their non-Jewish neighbors.

It must be (of course the subject can only be touched upon and not discussed) that these men seek to take on a protective coloration in order further to secure the rights and privileges which they have won, and for this reason are always at great pains to repudiate those things in Jewish life which would otherwise stress their identification with the Jewish people. We have the feeling that back of any

arguments which are advanced against the formation of a Jewish army lies this attempt at self-segregation. It is a form of self-hypnosis which not all of the developments of Hitlerism over a decade have succeeded in eradicating.

Who in America, for instance, are the proponents of a Jewish army in Palestine? In great numbers, of course, (and obviously a matter to be expected) these proponents are Jews and principally Zionists. In importance, however, the non-Jews who favor the army far exceed their Jewish collaborators. Thus, there is in the Congress of the United States a resolution introduced by Congressman Somers of Brooklyn calling upon the State Department to intercede with the British Government in order to effectuate the formation of a Jewish army in Palestine. This resolution has the support of a large number of Representatives and Senators in Congress and of Christian ministers, educators and business men throughout the country. It has been commented upon favorably in the pulpits of Christian churches and has been supported in print on numbers of occasions by Christian editors. Nowhere has the writer seen a public pronouncement against it except by these Jewish rabbis. History sometimes has an unpleasant way of repeating itself unpleasantly, just as it does in this instance. One of the "protest" rabbis twenty odd years ago appeared before the Senate Foreign Relations Committee and argued against the ratification of the San Remo Treaty, which in turn embodied the Balfour Declaration for the creation of a Jewish National Homeland. Of this man, it can be truthfully said that his consistency over a period of one quarter of a century completely vitiates any claim to sound judgment and reliability in his present attitude with respect to the army.

The statement that American Jewry is divided on the subject of the army

is at best a bit of wishful thinking on the part of the rabbis. The Central Conference of American Rabbis (Reformed), the Rabbinical Assembly (Conservative) and the Rabbinical Council of America (Orthodox) have all endorsed the project. The lay leaders of Jewish life who have spoken or written on the subject are almost unanimous in its favor. It remains for this small group of rabbis, in essence speaking only for themselves, to assume and assert a representative authority which in fact they do not possess.

This is more than bad logic, and it is a greater evil than mere pomposity. It is, in fact, a bitter treason to the interests of the Jewish people and a disservice which should disqualify these men from future leadership.

That the army is a strategic necessity as a military matter is incontrovertible. Palestine to the east of the Suez Canal is of equal importance with North Africa to the west. It guards one of the chief nerve centers of the entire empire, and one of the few remaining vital trade routes for the supply of China and Russia. It stands as a sentinel at the gates of the Iraq oil fields. It bars possible invasion starting from Greece into the Near East. It must be defended. Certainly no one would fight with greater loyalty in its defense than would the Jews who have with such hardihood and sacrifice reclaimed its soil from the wastage of a thousand years of neglect. To the straw arguments that the Arabs too would fight there is the effective answer of recent history and the experience of the British in the Iraq revolt. Britain, which could not spare sufficient troops to defend Singapore, Hong Kong, and Java, will not have more men for the protection of Palestine. A half million Jews of the Yishub, together with the loyal Arabs, are entitled to a chance to protect themselves by more than words of the Colonial Office.

And there is one last reason why there must be—and soon—a Jewish

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JUST BETWEEN OURSELVES—

“בנינו רבין זכנים”

An Intimate Chat Between Rabbi and Reader

DR. James G. McDonald, the former League of Nations High Commissioner for the Settlement of Refugees, is one of the most thoughtful and brilliant leaders in American life. He was for several years the President of the Brooklyn Institute of Arts and Science, an office which he held with great success and from which he resigned just a few months ago.

During the time he lived in Brooklyn, he had an excellent opportunity to study every phase of our communal life. About two weeks ago there appeared in the *Brooklyn Daily Eagle* an article by him in which he gave a penetrating diagnosis of what ails this Borough.

It is an article which every one, Christian and Jew, who has the welfare of the Brooklyn community at heart, should read. To sum up his impressions, he finds the real weakness of the community in what he aptly characterizes as “inherited leadership.” He finds that we suffer here from an antiquated leadership, one that served well a generation ago, but which bars new energy and new ideas.

Dr. McDonald must have felt keenly about this, otherwise he would not have expressed himself so emphatically and so publicly. I, personally, am of course not as well acquainted as is Dr. McDonald with the facts as they pertain to the organizations and causes outside of the Jewish scene. But as a Brooklynite having the welfare of the entire Borough at heart, I believe that these words of our distinguished fellow-citizen should be taken to heart by all of us.

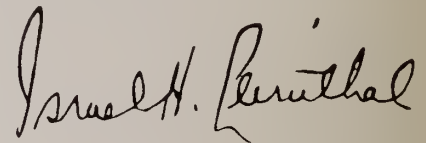
It is interesting at this point to study the classic Jewish views on this very theme. In the Jewish tradition, great respect and reverence is always paid to the *Zekenim*, the elders, those who have spent their years in community leadership. When Moses and Aaron first appeared in Egypt on their historic mission of emancipation, they directed their message first to the *Zekenim*, to the old leaders, who undoubtedly served their fellow Jew-

ish slaves for many years. “God Himself,” according to one Rabbi, “pays honor to the elders.” “Israel could not exist,” says another Rabbi, “except for the service of the elders in leadership.” The Jewish mind could never conceive the discarding of “the elders,” who have served their community for many years, even though now, in their old age, they can no longer guide as effectively as they did in years gone by. The Sages, in symbolic words, tell us that when Moses brought down the new tablets of the Law to replace the tablets which he had broken when he found his people rebelling against God, he placed the broken fragments in the Holy Ark at the side of the new, freshly carved tablets. Here is the Jewish attitude towards old leadership. When, broken in service, new leadership is necessary, but the old is not to be cast aside. They still have something to offer out of the richness of their experience. New leadership must be encouraged and must be produced, to work with and at the side of the *Zekenim*, the older men in service.

I believe that in the Brooklyn Jewish communal life we are beginning to see this very transformation. There has been, it must be admitted, for many years somewhat of an “inherited leadership” in many of our community-wide movements. Today, however, we, happily, do witness the appearance of new leadership, younger men who, through service alone, are winning their place in the direction of Jewish communal life. The older men must, and undoubtedly will, welcome such a change. The younger leaders must, and undoubtedly will, know how to benefit from the advice and helpful guidance which the older leaders can give out of the richness of their experience.

In our own Brooklyn Jewish Center, I believe that the remarkable success which our institution has achieved may be attributed, in large measure, to the fact that we never cultivated what Dr. McDonald called “inherited leadership.” In the twenty-three years of our institution’s exis-

tence three presidents have served. Our Board of Trustees has always sought new strength, and has promoted to its body those younger and newer men who have proven by their devotion and labor that they have something worth while to contribute towards the success of our Center. Our Board of Governors has done likewise. We never, however, discarded the older leaders, those who served from the very first day in the life of our institution. There was and is this happy synthesis—the reverence that we pay to our *Zekenim*, and the hopefulness that we place in our younger leaders-to-be. *Zekenim Im Ne'arim*, “the old leaders together with the youthful leaders.”—that has been and is today our motto, and that should be the guiding motto in all communal life.



NEW LECTURE SERIES ON WAR AND THE FAMILY

THE annual series of lectures on Marriage and the Family, under the auspices of the Forum Committee of the Center, will begin on Monday evening, April 13th and will continue on the following Monday evenings, to and including May 4th. The general theme of the four lectures will be “War Programs — Their Effect Upon Marriage and the Family.”

The opening lecture on April 13th will be delivered by Dr. Sidney E. Goldstein, rabbi of the Free Synagogue and chairman of the Institute on Marriage and the Family. The subject of Dr. Goldstein’s address will be announced later.

Dr. Bernhardt S. Gottlieb will be the speaker on April 20th. The subject of his address will be “Marriage and the Family in War Time.”

On April 27th Mitchell Salem Fisher Esq., will deliver an address on “Marriage and Divorce—The Legal Aspects.”

The address at the concluding lecture of the series on Monday evening, May 4th, will be delivered by Rabbi Hyman J. Schachtel. He will discuss “Intermarriage.”

Admission to the entire series of lectures will be free to members of the Center, as well as non-members.

FROM the moment Hitler's infernal war machines swept across Poland in September, 1939, and the apostles of his Nazi gospel, abandoning pretense and discarding masks, came forth to preach it everywhere and to apply and enforce it in the major part of Europe, the Jewish question as an international problem, demanding international solution, became more pronounced from day to day for all who cared to watch and think.

The fact that many important anti-Nazi statesmen pretend not to see the problem in this light or avoid referring to it at present, adds to the complexities and difficulties besetting its solution, but does not alter its nature and scope. This attitude of statesmen makes it imperative to study, analyze, and clarify the problem in all its ramifications and indicate the methods and avenues for solving it in a manner that would make the offered solution challenge-proof when the time to submit it arrives.

The belief entertained by some Jews and non-Jews that the shining generalities of the Atlantic Charter proclaimed by the two great leaders of the two great English speaking nations will heal all the world's maladies and automatically the ailments of Israel, prove how little these people understand how immeasurably difficult it is to elaborate generalities into a comprehensive plan and translate the plan into smoothly working realities. The lack of such understanding only intensifies the need of an expert diagnosis of the Jewish case and of a prescription which would fit it into the general remedies offered by the Atlantic Charter and whatever modifications time may introduce into it.

The American Jewish Congress, in cooperation with the World Jewish Congress, acting upon an idea advanced by Dr. Jacob Robinson, decided in 1940 to establish a research institute composed of experts qualified to examine and diagnose the Jewish case from every conceivable angle, and to offer an authoritative prescription. This prescription should be the scientific basis for the program to be formulated by Jewish leadership for submission to the Peace Conference, a program purporting to heal—not merely to bandage—the wounds of the Jewish people; and to be able to withstand the severest test of those who will guide the post-war destinies of the world. As a result of the de-

cision, the Institute of Jewish Affairs came into being on February 1, 1941, under the auspices of the American Jewish Congress in cooperation with the World Jewish Congress.

It will be of interest to look into the program of the Institute to see what it has accomplished to date, who operates it, and how important a role its findings are likely to play in "winning the peace" for the millions of Jews who, after the war, will seek salvation in the restoration of equal rights and opportunities, in migration and emancipation.

In the first part of its official program published last year, the Institute of Jewish Affairs has this to say about its aims and plans:

"The purpose of the Institute is to conduct a thorough investigation of Jewish life during the past 25 years, with the view of establishing the facts of the present situation, determining its direct and indirect causes, and suggesting lines on which Jewish rights may be claimed in a post-war settlement . . ." The introduction modestly continues, "The Institute is not a political body. It is a group of scholars, and represents an attempt to mobilize the intellectual resources of the Jewish people to attack the gigantic problem which confronts it. Founded as the result of proposals advanced by Dr. Jacob Robinson in 1939, the Institute is an expression of the belief that a dispassionate and scientific inquiry into recent events and their background is the indisputable basis for any formulation of Jewish policy."

Having thus defined its aims, the introduction proceeds to sketch in broad terms the salient issues in the Institute's program. They include an accurate study of the situation of the Jews in Nazi-dominated lands, the causes of their plight, and the suggested remedies. Honest solutions tend in one direction—rehabilitation which has two sides, "one static and the other dynamic." The static rehabilitation applies to those who will choose

What the Jewish Institute Is Doing To Obtain Post-War Justice for the Jew

Preparing The Jewish Case For The Peace Conference

By ELIAS GINSBURG

to remain where the end of the war will find them or to return to the places of their origin. This will entail the evolvement of adequate legal and political safeguards, the restoration of opportunities, and, or, the creation of new ones and the study of available resources. The dynamic rehabilitation "will apply to those millions of refugees for whom new homes will have to be found." This necessitates an examination of "immigration possibilities," the determination of "suitable places for settlement," the extent to which such places are actually open to immigrants, and the financial side of proposed schemes. In this connection, it is important to note that "the Institute will take it for granted that the development of the national home in Palestine is the primary solution of the problem of Jewish immigration." It goes without saying that the study of the "Jewish scene," with a view to discovering a lasting solution of the problems it presents, makes it imperative also to review "the wider world scene, as it has affected the Jews." This resolves itself into an examination of "the recent disappearance of the standard organs of State power, the dissolution of elected Parliaments, the subjection of public opinion to the State machine, the predominance of planned economy, the decline of international law, the tacit annulment of minority agreements, the eclipse of the League of Nations, and the transformation of anti-Semitism into an official doctrine and policy of the State."

The aforementioned does not complete the broad program of the Institute but indicates sufficiently the scope of its task. Because of its magnitude the program naturally is dealt with in stages, and that which, for obvious reasons, appears to be of immediate urgency, namely, the European scenes, receives precedence. The Institute operates through four de-

partments—Political Science and Law, Statistics and Economics, Migration and Colonization, and Post-War Reconstruction. The program of each department comprises (a) documentation and (b) special surveys. The findings of these departments will be released in special series. For popular consumption, pamphlets and periodicals, papers as well as maps and charts, are published.

To date, four numbers of *Jewish Affairs*, a periodical published by the Institute, have been issued, and others are in preparation. The papers published are: "Under Soviet Rule," "Jews in the French Empire," "The Problem of a Jewish Army," and "Projects for Jewish Mass Colonization." They contain much valuable information on the given themes, are written in clear, succinct language, and should prove helpful sources of reference to those seeking brief and handy compilations. A comprehensive study on Jews in Nazi Europe was submitted by the Institute to the Inter-American Jewish Conference, held in Baltimore, Maryland, in November 1941, and subsequently published.

The documentation and further studies and surveys of the Institute will include the following subjects: Aliens, Anti-Jewish Measures, Recent Aspects of Anti-Semitism, Autonomy, Colonization, Exchanges of Population, Migration, Minorities, Internationalism, Nationality and Citizenship, Plebiscites, Race Hatred, Refugees, Relief, Self-Determination, Small States, Territorial Questions in the First World War, War and Peace Aims, War and Post-War Changes.

The Institute is directed by Jacob Robinson, Doctor of Law, author of books in Lithuanian, German, Russian and Hebrew. Dr. Robinson was the leader of the minorities block in the Lithuanian Parliament (1923 - 1927) and Lithuanian Counsel, Permanent Court of International Justice, the Hague (1932). Dr. Robinson is one of the great experts on Minorities Affairs.

The Institute has three research fellows, Max Laserson, Jacob Lestchinsky, and Arich Tartakower, heading respectively the departments of Law and Political Science, Economics and Statistics, and Migration and Colonization. All of them are internationally known scholars and authors of outstanding works in their respective fields.

These four eminent men are assisted by a staff of other scholars. Every important European country is represented in the Institute by highly qualified men, and the execution of the colossal program of the Institute is in exceedingly competent hands.

While the men listed above are experts on European, Jewish and international problems, the American scene is not neglected. The staff of the Institute is in close consultation with an Advisory Board, headed by Professor Horace Kallen, of the Department of Philosophy and Psychology of the New School for Social Research, and Jerome Michael, Professor of Law at Columbia University. The Board at present consists of seventy-five men and women, a brilliant galaxy of Jewish and non-Jewish University professors, authors, editors and public leaders. Suffice it to mention such names as William Allen White, Louis Adamic, Professor William F. Albright, Mordecai Kaplan, Thomas Mann, John Dewey, Bertrand Russell and Sir Norman Angell, to understand the quality and standing of the persons gracing the membership list of the Board.

The composition of the Institute of Jewish Affairs and its Advisory Board, as well as the program it mapped out for itself, insures that the malady known as the Jewish problem, and the national and international ills from which it springs, will be competently diagnosed and an effective cure produced.

The questions that arise are: Will the findings of the Institute and suggested cure be accepted by Jewish leaders, now of divergent opinions, as a basis for a united formula to be submitted to the Peace Tribunal? And if so, will the Peace Tribunal accept and apply the formula? It is not the writing of a prescription that cures the patient but its application.

While it is impossible to answer the second question in the affirmative with any degree of certainty, it may be said without hesitation that a single formula backed by a united, determined leadership would greatly enhance the possibilities of its acceptance. Conversely, a multiplicity of formulae and a disunited leadership would most likely cause results as disastrous as those produced by the Evian Conference for refugees. At that conference, convened on the initiative of President Roosevelt some time before the outbreak of the war, eighteen opin-

ions were voiced by eighteen Jewish spokesmen, each claiming to represent Jewry.

However, there was no Institute of Jewish Affairs at the time, and no authoritative formula, arrived at by scholars after a painstaking and comprehensive study of the problems involved. Such a formula, it is reasonable to expect, will this time be there. Its existence alone will not unite Jewish leaders, nor induce the Peace Tribunal to lend a more attentive ear to any particular delegation. The force of the formula and the effectiveness of its sponsors will depend upon the democratic nature, numerical strength, awareness of purpose, and united determination of the organization which will stand behind the leaders sponsoring the formula.

Structurally and ideologically, such an organization is the American Jewish Congress, the organization which, in cooperation with the World Jewish Congress, had the foresight to create the Institute of Jewish Affairs.

The American Jewish Congress is both an organization of Jewish organizations—national, fraternal, benevolent, and religious—and simultaneously an organization of individual members. Its democratic framework and nominal membership fees enable the Jews of America to join its ranks without difficulty and to inject that strength into its body, which will give its leaders indisputable authority to speak in behalf of American Jewry; and which moreover, will make other leaders more amenable to the voice of the people, which demands unity of purpose and coordinated action for the salvation of Jewry.

YOUNG SAVANT PUBLISHES IMPORTANT WORK

THE Jewish Theological Seminary of America, which has recently published the first three volumes of Prof. Louis Ginzberg's monumental "Commentary on the Palestinian Talmud," is now to be congratulated on the appearance of a second book under its imprint, an important study of ancient Jewish literature by Prof. Saul Lieberman, entitled "Greek in Jewish Palestine." Prof. Lieberman, who is only thirty-nine, is a member of the faculty of the Rabbinical School of the Seminary. His work shows how ancient Jewish and ancient Greek thought interacted upon each other to the enrichment of both.

The Life of a Great Leader and Modern Prophet – Max Nordau

By B. NETANYAHN

The following is a condensation, especially prepared for the Review, of a biography of Max Nordau, which is included in the collection of Nordau's addresses recently published by the Scopus Press under the title, "Max Nordau to His People."

THE adversities of life hammered on Max Nordau's being from the very beginning. He was born into a very poor family of Budapest which could give him nothing but fine hereditary qualities and understanding. His mother, an unusually clever and courageous woman of Russian stock, bequeathed him the unshakable optimism of her strong nature. His father was a teacher, deeply respected as a Hebrew grammarian and scholar. Although he numbered among his pupils children of well-known personalities, as well as boys who themselves became noted, he was so poor at the time of Nordau's birth that he was obliged to leave his confined wife in order to earn a few pennies. "He left beside her bed," as it was told in a family chronicle, "a piece of bread and a jug of water," and when he came back, depressed and exhausted after a vain search for work, he was comforted when he found his newly born son lying beside his mother in tender peacefulness. This was his fifth child, and he could not see any difficulty in his sharing with another mouth the piece of bread which he, the father, could afford from time to time.

The pedagogue himself, when hungry, found consolation in writing Hebrew poems, dramas, or essays on Judaism. Some of these essays were published, but his poetry, in which he gave vent to his emotions and longing for beauty, never saw the light. Nobody took notice of his poetical works, nor paid serious attention to his other writings. He was sure, however, that a day would come when he would find a reader both worthy and appreciative.

The careworn dreamer was right. He eventually found a worthy reader who sincerely admired him throughout his life. When his little Simon

(Nordau's original name), was twelve years old, he accidentally found those manuscripts in the drawer. He read them with such great enthusiasm that from that day on he used to consider his father "the greatest writer who ever lived." Although Max Nordau in later years modified his evaluation of his father's writings, he never ceased to consider him "a genius whose greatness was not acknowledged." The writings of the pedagogue had a fruitful influence on the boy. After reading them, the twelve-year-old came to a decision which remained with him throughout his life. He determined to be a writer.

This decision counteracted all the hardships that confronted him. For was it not one of life's greatest ordeals that he had to go to school wearing a coat twice his size, bought as a bargain from an old clothes vendor; or a pair of shoes which were not mates and, moreover, were both right or left footed; or a hat which kept falling down his face? Were not the peals of laughter which those clothes provoked among his friends the blows that made the deepest impression on him? Did they not hurt and greatly depress him? Hurt? Yes, of course. Depress? Not at all. Whenever he heard laughter behind him he would turn on his tormentors and fight against odds.

When he decided to be a writer, he took his task seriously. One day, at the age of fourteen, he found himself bold enough to send one of his sketches to a newspaper.

He was not disappointed—his work



Portrait of Nordau painted by his daughter, Maxa, who is now in this country

was published. From that time on his name was often found in the local press of his home town.

Two years later, when he was only sixteen, and a pupil at the Gymnasium, he was already a much-admired critic and reviewer. His writings provided him not only with spiritual but also with material comfort. From then on, his pen supported his family, enabled him to continue his studies and to be graduated from various universities, and finally, to become independent. It was, indeed, in his profession as a writer that his character was most severely tested and proven. Although knowing that his whole future and even his immediate existence depended on his writings, he never yielded to, or even flattered any public fashion or ideas of which he did not inwardly approve. If freedom of individuals, of nationalities and of humanity as a whole was the leading motive of his writings up to his dying day, it was chiefly because his soul was never affected by any sign of moral servility or obsequiousness. Although everything he could possess depended on public taste, he never catered to it. He obstinately retained his independence.

Nevertheless, his path led him upward quickly. It was, after all, the age of "liberalism in revolt," and bold, free spirits were accepted. At eighteen, he was a steady contributor of the *Pester Lloyd*, the largest paper in Hungary of the time. In that year too he entered the university, and another magic world was opened to him. It was the world of natural science and medicine, which never ceased to

fascinate him. So strong was the lure of science, that several times in his life he sought to forsake literature altogether and dedicate himself exclusively to medicine. As he could part neither with science nor with literature, his mind combined both of them in one vigorous attempt to bring poetry to science, and science to poetry.

His scientific books have the charm of attractive novels, his novels the clear-mindedness and analytical penetration of science. Moreover, in the unification of science and poetry he later saw one of the conditions of human happiness, an idea which appeared as the main theme of some of his books.

In 1863 he was sent by the *Pester Lloyd* to Vienna as its special correspondent for the World Exposition, which took place then. It was his first journey into the "great unknown world." His journalistic success as foreign correspondent carried him from Vienna to Berlin, Copenhagen, Stockholm, Paris, London and Madrid, and thence to the other side of Europe—Moscow. When the lad of twenty-two was sent for the first time to Vienna, the world appeared to him much more pleasant and far less corrupt than it actually was. The years of wandering, however, destroyed many of his illusions and deepened his critical faculty. Twice he left Budapest for those long cross-continental journeys, the result of which were two brilliant books, "From the Kremlin to the Alhambra," and "Truths from the Land of Millions."

These books gave him great publicity. But what was publicity to him? He returned to Budapest determined to stay there and satisfy himself with humble medical work. Did he feel that he had said all he had to say, or was he in possession of a great idea he felt powerless to express? There were, indeed, moments of hesitation, of disbelief in himself, of self-examination, characteristic of young sincere talents not yet sure of their own particular truth. The atmosphere of the great capitals of Europe, filled with conflicting ideas, with the miseries of the present and projects for the future, attracted him intensely. He knew that his place was there, and yet he stayed in Budapest. An extraordinary man, Herman Vameri, an oriental scholar and an international diplomat who later played an import-

ant part in Herzl's diplomatic activities, was attracted by the astonishing abilities of the young man as well as by his strong personality. He was certain that Nordau was destined to greatness. He saved him from those moments of uncertainty, and furnished him with the final impetus for decisive action.

In 1879, Nordau left Budapest forever.

He went to Paris.

* * *

In the year 1881 the entire German press announced the appearance of Nordau's new book "Paris in the Days of the Third Republic." It was a sensational document, revealing appalling traits and events of corrupt Parisian life. The Germans were delighted, the French furious. The book struck a moral blow stronger than any the French had received since the humiliating Battle of Sedan. This was not, however, Nordau's object. He was thoroughly misunderstood both by triumphant Germans and beaten French.

Paris was for him only an example. He was sure that it was "the same in all countries, although its symptoms were characterized by various local names in different places, such as Nihilism, Fenianism, Socialism, Anti-Semitism." He came to the conclusion that all those movements, expressing deep satisfaction with the existing order of things, stemmed from the same root—"the perpetual conflict between the existing conditions of the world and our secret convictions." Having reached this conclusion, he next wrote the "Conventional Lies of our Civilization."

Truly, the book was a trumpet of revolution. Edition after edition was disposed of. During the first twenty-five years after its appearance fifty-nine editions were sold out, and until the beginning of the last war—seventy-one. It was quickly translated into English, French, Italian, Swedish, Danish, Dutch, Spanish, Greek, Czech, Turkish, Hungarian, Russian, Japanese, and Chinese. The trumpet resounded all over the globe. The impression was tremendous. Several governments took steps against it. In Russia the book was banned. In Austria it was forbidden and publicly burned. The Pope denounced it most fervently.

The author of "Conventional Lies," who continued to fight against the perverted phenomena of the age in a

series of books, the most important of which were "Paradoxes" and "The Malady of the Century," began to realize the difficulty of his struggle. He had taken it upon himself to check the tide of the ocean. Was it possible? Whether possible or not, he deemed it his duty. Fearlessly he prepared himself for the greatest combat of his life. Instead of attacking institutions, opinions, general phenomena, he decided now to bear down upon living individuals, the idols of the age, the Sophists. He knew that it was a most dangerous task, that their multitudinous adherents and admirers would turn against him with the ferocity of wild beasts. Nevertheless, he concentrated on it for a long time, intending to attack them suddenly with all the crushing power of a giant. So appeared his "Degeneration."

This, too, was a cruel book, cruel chiefly to those who were publicly analysed, and, therefore, much more annoying and disturbing than any of Nordau's other books. It was a fierce, ruthless attack which by the most drastic means sought to annihilate the influence exercised by the leading personages of the age. The attack was made because Nordau was sure of his unerring judgment, or, better, of his vision; because he was sure of the great danger to humanity that lay in the ideas of Nietzsche and Wagner and Tolstoy and all the rest. He could not be merciful. Too much was at stake.

Perhaps Nordau was wrong when he used the operating knife of the surgeon in the attempt to analyze the mental constitutions of several geniuses. No doubt he was wrong. The secrets of the soul, especially of a soul endowed with powerful talents, cannot be revealed so easily, surely not by means of its artistic expressions alone, nor through the general biography of the artist. But although the method may be criticized, the content and the aims are above all criticism.

The consolation of Nordau was surely not the judgment of posterity, but his own judgment—his firm conviction that he was fulfilling his duty as champion of the truth. He acted not for the sake of the judgment of posterity, but for the sake of the salvation of posterity. The theories spurned by him in "Degeneration" were in his eyes like black clouds hovering in the distance, and he would probably not have considered them so dangerous had he not felt the pres-

ence of a strong wind which might carry them across the skies until the whole civilized world would be covered with darkness. That strong wind was the Idea of Nationalism.

That Nationalism is a legitimate manifestation of human nature was always admitted by Nordau. Though he criticized most of the institutions and theories of his time, he never said a word against the basic validity of the national idea. Among all the "conventional lies" he found in humanity, one thing was for him an unshakable truth. It was Nationalism. Those who tried to prove that Nationalism was an invention of modern politics, conceived by Napoleon III, for example, in order to create internal dissension in foreign countries, were for Nordau "incurable imbeciles." "National consciousness," he says in his "Paradoxes," published in 1883, "is a phenomenon that occurs necessarily and as a matter of course when the development of the individual, as also of the race, has reached a certain point." Nothing, in his eyes, was so deeply rooted in human nature as the idea of Nationalism; nothing so elevated. The state is the end of human nature, said Aristotle. Not the state, but the national state, corrected the promulgators of nationalism in the 19th century. Max Nordau could surely be counted among them.

"I would prefer to believe," says Nordau, "that the organic evolution of human beings will bring them some day to a point where . . . the molecular motion of the brain will be imparted directly to other brains by a kind of radiation or continuous transmission. I ascribe about the same degree of probability to this imaginary onward evolution from the national state into the independent community."

In the early eighties, when Nordau wrote the above words, revolutionary nationalism was still disturbing the peace of Europe. There still were the Irish, the Czechs, the Poles and other races that fought for self-determination. But was not Greece independent? Was not Italy liberated? Had not Germany gained its unification? The main problems of European nationalism seemed to be solved. Read the speeches of Gladstone, the mouthpiece of liberalism, or the writings of Kautsky, the mouthpiece of Socialism; you will see that most of the troubles caused by nationalism are considered a matter of the past. Nordau was perhaps the only one of his time who clearly understood the dra-

ma of nationalism and could foretell its denouement.

It was, he felt, "impossible for Europe to escape much longer a mighty and violent rending asunder of the different nationalities." The inevitable result would be a terrific conflict, but the problem of nationality, he thought, had to and would be solved at any price. He knew it would not be a struggle of months or years, but that several generations would have to sacrifice their peace and happiness on its altar. Unequivocally, he announced the fate of Europe: "Dis-

tress and bloodshed, many crimes and deeds of violence; peoples will rage against each other, and whole races will be pitilessly crushed out of existence; tragedies of exalted heroism will be played along with the tragedies of human baseness; cowardly multitudes will allow themselves to be emasculated without resistance; armies of brave men will fall with glory in the combat." Only after paying this price will the objective be reached. And Nordau warned: "It is not probable that the twentieth century will end without having wit-

"NORDAU TO HIS PEOPLE"

"**M**AX Nordau to his People," published by the Scopus Publishing Company, is a small volume of 211 pages, of which one-third consists of an introduction by B. Netanyahu, and eleven addresses by Nordau, ten of which were delivered at the first ten Zionist Congresses, from 1897 to 1911, and the eleventh at the Albert Hall in London, on July 6th, 1920. (A condensation of the introduction appears elsewhere in the *Review*.) Originally it was published in Hebrew in Tel Aviv four years ago.

This is a truly valuable book. In it is contained the essence of Zionist thought expressed by one of its most distinguished leaders. From a historical point of view it is also important, for it describes the gradual progress of early Zionist activities.

The central theme of this collection of public utterances is the status of the Jew in the midst of a hostile world. One is carried away by the clearness of Nordau's thought and the vigor of his style. The sincerity of his faith in the Zionist cause is nowhere so well displayed as in the mordant satire with which he lashes out against the opponents of Zionism.

Nordau's criticism of the Jewish leadership of his time is vitriolic but just. In the Dreyfus case it was not the Jewish leaders who rose in indignation to defend one of their own but a group of non-Jews outraged by this flagrant miscarriage of justice, men like Emile Zola, Clemenceau, Anatole France and others. Where were the so-called Jewish leaders? They were afraid to assert themselves lest their super-patriotism be held in doubt. Jewish leaders were also attacked by Nordau because of their attitude toward their Roumanian brothers, then in the depth of misery and despair

Their attitude was either to completely ignore their unfortunate brethren, or to throw a few crumbs to the sufferers in order to satisfy their own conscience.

There is much in these speeches that have become out of date. Delivered as they were before World War I, there are many references to conditions now non-existent. Turkish hegemony over Palestine has long ceased to exist. The Russian Czarist regime has long been cast into the scrap-heap. But the conditions affecting the Jews as presented by Nordau prevail to an even greater extent at the present time. In his day there was an opportunity for the persecuted Jew of one land to emigrate and seek shelter elsewhere, or, if so minded, to find redemption for himself in baptism. Now we have become outcasts practically throughout continental Europe, pariahs for whom there is no haven of refuge.

Very touching, indeed, is Nordau's address before the Seventh Congress in 1904, his tribute to Theodore Herzl, who had died recently. In a comparatively short speech, Nordau outlines the career of Dr. Herzl and paints his true portrait, a great man in an assembly of pygmies. This address describes not only the greatness of Herzl but reflects the character of the speaker and his devotion to a cherished friend.

On the whole, it may be said, that this small collection of speeches is revealing. It acquaints us with a great orator, an eminent leader, and above all, with the greatest literary man directly associated with the Jewish National movement.

The introduction by Mr. Netanyahu is finely conceived and accomplished. It is analytical and informative to a high degree.

—ELIAS N. RABINOWITZ

nessed the conclusion of this great historical drama."

The twentieth century, as we see, is entirely immersed in this drama. We are still in the middle of it, and the struggle for the rights of nations, apparently ended forever by the last war, is now in its second and probably not its last round. But here we come to the main point. One should understand that the roots of the present war lie far beyond the limits of the national problem. They derive their vitality more from the ideas Nordau fought in "Degeneration" than from the sources of Nationalism, expounded in "Paradoxes." If the national idea, natural and healthy in itself, has been transformed into the abnormal this is due to its merging in the late nineteenth century, with ideas of the Ego, the Superman, Racial Superiority, and the like. In 1883, when Nordau wrote his "Paradoxes," he forecast the dangers of natural nationalism. Ten years later, when writing "Degeneration," he could see the perils of unnatural nationalism. The future dangers of normal nationalism, thwarted in its aim of self-determination, could be summed up in one word: war. The dangers of abnormal nationalism meant for him not only war, but the complete overturn of society, the return to the age of barbarism, to wild deserts long forsaken by the civilized human race.

Nationalism, was for him the only true element in modern European civilization, the one thing worth fighting for as well as the determining factor in the future of humanity. But what is Nationalism? Of course, he could not avoid thinking of its nature. He could find many answers to this question, which every serious thinker, since the French Revolution, and even before it, had endeavored to answer. He could think, like Locke, that nationalism is determined by citizenship in a state, or like de Bonville, that it is a kind of modern religion, or like Rousseau, that it is the sentiment of a society with a common past and common aims, or like Buckle, that it is determined by the country and climate. None of these answers were accepted by him. Nationalism, he thought, is determined by something else: "Language is what determined the nationality. . . This alone is what decides a man's relationship to a people." Was he influenced by Fichte, who also thought

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PRELUDE TO PASSOVER

By B. KOVNER

(Translated from the Yiddish by
Joseph Kaye)

FRESHLY shaved, shoes shined, beard trimmed, spirits soaring I came home. It was the eve of Passover, and I was at peace with the world.

"Good *yontov!*" I greeted Yente.

"A black, a miserable *yontov* for you," Yente responded promptly. "A curse on your head, on your hands, on your feet."

I was taken aback, but asked mildly: "What is wrong, Yente?"

"He asks what is wrong! He doesn't know, the thick lump! Here Pineh brings me agony, and he comes home and says 'Good *yontov!*' A fever in his bones!"

"Yente," I said, "tonight is the first seder. Couldn't you postpone your curses until after the holidays?"

"When I'll bury you and Pineh both I'll postpone my curses."

"Well," I sighed. "What has Pineh been up to?"

"First I want you to get hold of Pineh and break his ribs. Then I'll tell you what he did."

"Tell me first. He may be innocent, so why should I beat him?"

"Pineh should be made a cripple even if he didn't do anything. Pineh isn't human. He's a devil, a misfortune, a plague. Just like his father, may his life be short."

So I took down the strap and hauled in Pineh, who was in the next room. Feivel and Isaac were there also, and I told them to hold Pineh's arms while I punished him. Pineh is pretty husky. Feivel and Isaac immediately bolted, saying they didn't want Pineh to settle with them later. I gripped Pineh and tried to spread him over my knee. He struggled wildly, but I found the strength to get him into position and raised the strap. Just then Yente shrieked:

"Mendel! Leave the boy alone. What have you got against him? You want to spend money on doctors? You need medicines in the house? Let go of him. For each little thing he wants to beat him! Do you think Pineh is made of iron? *You* should be crushed and beaten, please God!"

I let Pineh slip out of my hands. So

Yente yelled: "Mendel, you ox! Mendel, you donkey! Why do you let him go? Why don't you let him have it so that he will remember what it means to be a devil? Show him that you're a father, an ache to your bones!"

I was puzzled. Should I maim Pineh or let him go?

The door opened and the landlord of the second house near the corner came in. He was a tall Jew, with a short clipped beard.

"Good *yontov*, Reb Mendel," he said. "I'm glad you're in. I want to tell you what that son of yours, Pineh, the bommer, did today."

"What did he do?" I asked, anxious to discover the crime at last.

"Last summer," said the landlord, "I bought fifteen dollars' worth of grapes. I used all the grapes for Passover wine, and kept the wine in a barrel in the cellar. Today Pineh found the barrel and opened the faucet. All the wine ran out, to the last drop."

"Is that true?" I asked Pineh.

"Yes," Pineh replied frankly.

"Why did you do it?"

"I didn't mean any harm," said Pineh amiably. "I just wanted to see how much wine there was in the barrel."

The landlord exploded. "How can a father have such a bandit for a son? Such a bommer? It's a shame to the community! A regular shame!"

Yente decided she had been silent too long.

"Don't yell, don't yell!" she shrieked. "You aren't doing anyone any favors! If one has wine one keeps it in the house, not in the cellar. You have eight rooms—eight pimples you should have on your gullet!"

The landlord glared at Yente, and could find nothing strong enough to say. He spat heavily on the floor instead and stamped out. Yente ran to the door and called after him: "Don't forget to break a leg on the stairs!" And in case he didn't hear, she followed this up with: "Next *pesach* I hope to find grass growing over you!"

As you see, our Passover was a lively one. Yente is always an exciting person to live with.

A JEWISH MYSTIC PASSES

By HAROLD BERMAN

HIS was a rare personality even in exotic, multi-colored and multi-typed Palestine, where East and West meet and clasp hands, where the opposites of the varying cultures and races somehow blend in their dissonant harmony. He was a Yemenite Jew with an East European handle to his name, which indicated the affection of his neighbors and the esteem in which he was held by them. "*Reb Zodekel*," this Yemenite was called, and this strictly East European diminutive was purely a sign of affection. It perhaps aptly described his small body shrivelled by prayer and fasting.

Reb Zodekel had come out of distant Yemen, out of that mysterious Arabian land beyond the Great Desert and the Red Sea that was ruled over by an autocratic Imam, or Priest-King, and had undergone untold hardships in reaching his destination, the Holy Land of his fathers. He had been speedily adopted by the Ashkenazic community of Jerusalem, where he grew to manhood, lived his strange, visionary life, and finally died.

This man was a mystic, a mystic in every fibre of his body. He was one of those rare beings who dream while planted squarely on their feet, and are to all appearances wide awake; who see invisible wraiths floating in space, and dream-palaces hidden from their more prosaic fellow men.

Reb Zodekel was an undersized little man, with a body that was wafer-thin and bird-like. But he had a robust spirit and an imagination as boundless as the ocean. He harbored a vision, and this vision embraced the very elements of creation. He dreamt of the Messiah, no less, and of the Redemption, and of the re-discovery of the Lost Ten Tribes that were languishing somewhere beyond the mythical *Sambatyon* River, awaiting reunion with the rest of their people before the coming of the Messiah.

A weary and starved little orphan was Zadok when he arrived in Palestine after a long, parched and hungry wandering over the desert sands from his native Yemen, where the law of the land forced all Jewish orphans into the Mohammedan faith — a fate from which but a few intrepid spirits managed to escape. He belonged to that small and brave band of the elite. The pitiful and lonely refugee was

taken into an orphanage managed by Ashkenazic Jews. There he learned to speak their Yiddish tongue, to dress in European clothes, eat their foods, and generally to adopt the East European mode of life. He did all this, he maintained in later life, because it had been revealed to him in the sacred Kabbalah books that the long-awaited Messiah would come out of the seed of East European Jewry, and he was anxious to be counted among the favored clan.

But even a dried-up, ascetic dreamer like Reb Zodekel had to subsist materially, and so he became a tinkerer with tools, a sort of jack-of-all-trades, one who could fix a watch or clock, a rake, a mowing machine, a pot or a pan. His meagerly fed body fevered his imagination and nourished dreams that soon became stark reality, overcoming the drabness of the pots and pans, and the hole-in-the-wall workshop, and the poverty-stricken home in which he discoursed by the hour on his visions to whoever would listen to him.

After a while the wanderlust seized him. To dream idly of great things no longer sufficed. He must needs go out to find those Lost Ten Tribes, find them in their far-away home beyond the seas and the inaccessible desert.

He set out on his mission. For years he wandered on foot all over Burma and India, looking for traces of his Lost Brothers, and more than once did his heart jump for joy, and he was ready to cry out, "I have found them!" He felt sure that he had discovered traces of the Lost Ten Tribes among the black Jews of Bombay, the *Beni Israel*, or among the black Jews of Cochin-China, or among various strangers that he met on his wanderings. From each of his strange journeys Reb Zodekel came back loaded down with wonder-tales, until at last he believed implicitly that the "End of Days" was approaching.

Reb Zodekel's tales were so convincing, so filled with circumstantial details, that before he set out on his final journey, the rabbis of Jerusalem entrusted him with a letter stamped with the communal seal, addressed to the "Princes and Leaders of the Lost Ten Tribes." It apprised them of the sufferings and the persecutions of their

brothers in exile, and imploring them to come to their aid in their own "mailed might," hasten to annihilate their enemies and thus help to bring about the long-awaited Redemption. The rabbis sincerely believed both in the reality of the existence of the Lost Ten Tribes, in their might and glory, as well as in the ability of their emissary to find them and deliver their message to them.

This trip ended, as all others had done, in a fiasco. It happened to coincide with the outbreak of World War One. The usual tribal disturbances in certain parts of India were becoming more intense than ever, and the British Indian authorities became suspicious of the strange prowler, Reb Zodekel. They forced him to turn back before he had the chance to deliver the precious letter to the Princes of the Lost Ten Tribes and rally them in their might to come to the succor of their brethren in exile.

After that disastrous experience Reb Zodekel undertook no further missions to those far away lands, but still continued to hug his dream to his bosom to the end of his days, always hoping and always scanning the skies for favorable signs.

He scanned his maps and globes to discover some blank spot or obscure corner which might be the hidden habitat of the Lost Ten Tribes. That which the maps failed to reveal to him he hoped that fasting and prayer at the Wailing Wall would, and he practised both to the end of his days.

And then, suddenly and as if by a miracle, a new vision seemed revealed to him. Charles A. Lindbergh had flown across the Atlantic in a little over twenty-four hours. Well, why shouldn't some Jewish philanthropist provide gold enough to finance a searching trip by the great flier across the Himalayas, to scout around in the outlying fastnesses for traces of the Tribes, and thus hurry along the lingering steps of the Messiah and the Redemption of the world? It was so simple and so logical, as well as so easy a thing to do! But the Jewish money-bags were all hard-hearted; they were dull-witted and so self-absorbed; they were too poor in spirit to listen attentively to his simple ex-

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THE PASSOVER GUEST

By SHOLOM ALEICHEM

Translated by Helena Frank

"I have a Passover guest for you, Reb Yoneh, such a guest as you never had since you became a householder."

"What sort is he?"

"A real Oriental citron!"

"What does that mean?"

"It means a 'silken Jew,' a personage of distinction. The only thing against him is—he doesn't speak our language."

"What does he speak, then?"

"Hebrew."

"Is he from Jerusalem?"

"I don't know where he comes from, but his words are full of a's."

Such was the conversation that took place between my father and the beadle, a day before Passover, and I was wild with curiosity to see the "guest" who didn't understand Yiddish, and who talked with a's. I had already noticed in the synagogue, a strange-looking individual, in a fur cap, and a Turkish robe striped blue, red, and yellow. We boys crowded round him on all sides, and stared, and then caught it hot from the beadle, who said children had no business "to creep into a stranger's face" like that. Prayers over, everyone greeted the stranger, and wished him a happy Passover, and he, with a sweet smile on his red cheeks set in a round grey beard, replied to each one, "Shalom! Shalom!" instead of our Sholom. This "Shalom! Shalom!" of his sent us boys into fits of laughter. The beadle grew very angry, and pursued us with slaps. We eluded him, and stole deviously back to the stranger, listened to his "Shalom! Shalom!" exploded with laughter, and escaped anew from the hands of the beadle.

I am puffed up with pride as I followed my father and his guest to our house, and feel how all my comrades envy me. They stand looking after us, and every now and then I turn my head, and put out my tongue at them. The walk home is silent. When we arrive, my father greets my mother with "a happy Passover!" and the guest nods his head so that his fur cap shakes. "Shalom! Shalom!" he says. I think of my comrades, and hide my head under the table, not to burst out laughing. But I shoot continual glances at the guest, and his appearance pleases me; I like this Turkish robe, striped yellow, red, and blue, his fresh, red cheeks set in a curly grey beard, his beautiful black eyes that look out so pleasantly from beneath his bushy eyebrows. And I

see that my father is pleased with him, too, that he is delighted with him. My mother looks at him as though he were something more than a man, and no one speaks to him but my father, who offers him the cushioned reclining-seat at table.

Mother is taken up with the preparations for the Passover meal, and Rikel the maid is helping her. It is only when the time comes for saying Kiddush that my father and the guest hold a Hebrew conversation. I am proud to find that I understand nearly every word of it. Here it is in full.

My father: "Nu?" (That means, "Won't you please say Kiddush?")

The guest: "Nu-nu!" (meaning, "Say it rather yourself!")

My father: "Nu-O?" ("Why not you?")

The guest: "O-nu?" ("Why should I?")

My father: "I-O!" ("You first!")

The guest: "O-ai!" ("You first!")

My father: "E-o-i!" ("I beg of you to say it!")

The guest: "Ai-o-e!" ("I beg of you!")

My father: "Ai-e-o-nu?" ("Why should you refuse?")

The guest: "Oi-o-e-nu-nu!" ("If you insist, then I must.")

And the guest took the cup of wine from my father's hand, and recited a Kiddush. But what a Kiddush! A Kiddush such as we had never heard before, and shall never hear again. First, the Hebrew—all a's. Secondly, the voice, which seemed to come, not out of his beard, but out of the striped Turkish robe. I thought of my comrades, how they would have laughed, what slaps would have rained down, had they been present at that Kiddush.

Being alone, I was able to contain myself. I asked my father the Four Questions, and we all recited the Haggadah together. And I was elated to think that such a guest was ours, and no one else's.

II

Our sage who wrote that one should not talk at meals (may he forgive me for saying so!) did not know Jewish life. When shall a Jew find time to talk, if not during a meal? Especially at Passover, when there is so much to say before the meal and

after it. Rikel the maid handed the water, we washed our hands, repeated the Benediction, mother helped us to fish, and my father turned up his sleeves, and started a long Hebrew talk with the guest. He began with the first question one Jew asks another:

"What is your name?"

To which the guest replied all in a's and all in one breath:

"Ayak Bakar Gashal Damas Hanoch Vassam Za'an Chafaf Tatzatz."

My father remained with his fork in the air, staring in amazement at the possessor of so long a name. I coughed and looked under the table, and my mother said, "Favele, you should be careful eating fish, or you might be choked with a bone," while she gazed at our guest with awe. She appeared overcome by his name, although unable to understand it. My father, who understood, thought it necessary to explain it to her.

"You see, Ayak Bakar, that is our Alef-Bes inverted. It is apparently their custom to name people after the alphabet."

"Alef-Bes! Alef-Bes!" repeated the guest with the sweet smile on his red cheeks, and his beautiful black eyes rested on us all, including Rikel the maid, in the most friendly fashion.

Having learnt his name, my father was anxious to know whence, from what land, he came. I understood this from the names of countries and towns which I caught, and from what my father translated for my mother, giving her a Yiddish version of nearly every phrase. And my mother was quite overcome by every single thing she heard, and Rikel the maid was overcome likewise. And no wonder! It is not every day that a person comes from perhaps two thousand miles away, from a land only to be reached across seven seas and a desert, the desert journey alone requiring forty days and nights. And when you get near to the land you have to climb a mountain of which the top reaches into the clouds, and this is covered with ice, and dreadful winds blow there, so that there is peril of death! But once the mountain is safely climbed, and the land is reached, one be-

holds a terestrail Eden. Spices, cloves, herbs, and every kind of fruit—apples, pears, and oranges, grapes, dates, and olives, nuts and quantities of figs. And the houses there are all built of deal, and roofed with silver, the furniture is gold (here the guest cast a look at our silver cups, spoons, forks, and knives), and brilliants, pearls, and diamonds bestrew the roads, and no one cares to take the trouble of picking them up, they are of no value there. (He was looking at my mother's diamond ear-rings, and at the pearls round her white neck.)

"You hear that?" my father asked her, with a happy face.

"I hear," she answered, and added: "Why don't they bring some over here? They could make money by it. Ask him that, Yoneh!"

My father did so and translated the answer for my mother's benefit:

"You see, when you arrive there, you may take what you like, but when you leave the country, you must leave everything in it behind, too, and if they shake out of you no matter what, they are done for."

"What do you mean?" questioned my mother, terrified.

"I mean, they either hang you on a tree, or they stone you with stones."

III

The more tales our guest told us, the more thrilling they became, and just as we were finishing the dumpings and taking another sip or two of wine, my father inquired to whom the country belonged. Was there a king there? And he was soon translating, with great delight, the following reply:

"The country belongs to the Jews who live there, and who are called Sefardim. And they have a king, also a Jew, and a very pious one, who wears a fur cap, and who is called Joseph ben Joseph. He is the high priest of the Sefardim, and drives out in a gilded carriage, drawn by six fiery horses. And when he enters the synagogue, the Levites meet him with songs."

"There are Levites who sing in your synagogue?" asked my father, wondering and the answer caused his face to shine with joy.

"What do you think?" he said to my mother. "Our guest tells me that in his country there is a temple, with priests and Levites and an organ."

"Well, and an altar?" questioned my mother, and my father told her:

"He says they have an altar, and sacrifices, he says, and golden vessels—everything just as we used to have it in Jerusalem."

And with these words my father sighs deeply, and my mother, as she looks at him sighs also, and I cannot understand the reason. Surely we should be proud and glad to think that we have such a land, ruled over by a Jewish kind and high priest, a land with Levites and an organ, with an altar and sacrifices—and bright, sweet thoughts enfold me, and carry me away as on wings to that happy Jewish land where the houses are of pine-wood and roofed with silver, where the furniture is gold, and diamonds and pearls lie scattered in the street. And I feel sure, were I really there, I should know what to do—I should know how to hide things—they would shake nothing out of me. I should certainly bring home a lovely present for my mother, diamond ear-rings and several pearl necklaces. I look at the one mother is wearing, at her ear-rings, and I feel a great desire to be in that country. And it occurs to me, that after Passover I will travel there with our guest, secretly, no one shall know. I will only speak of it to our guest, open my heart to him, tell him the whole truth, and beg him to take me there, if only for a little while. He will certainly do so, he is a very kind and approachable person, he looks at every one, even at Rikel the maid, in such a friendly, such a very friendly way!

So I think, and it seems to me, as I watch our guest, that he has read my thoughts, and that his beautiful black eyes say to me:

"Keep it dark, little friend, wait till after Passover, then we shall manage it!"

IV

I dreamt all night long. I dreamt of a desert, a temple, a high priest, and a tall mountain. I climb the mountain. Diamonds and pearls grow on the trees, and my comrades sit on the boughs, and shake the jewels down onto the ground, whole showers of them, and I stand and gather them, and stuff them into my pockets, and, strange to say, however many I stuff in, there is still room! I stuff and stuff, and still there is room! I put my hand into my pocket, and draw

out—not pearls and brilliants, but fruit of all kinds—apples, pears, oranges, olives, dates, nuts, and figs. This makes me very unhappy, and I toss from side to side. Then I dream of the temple. I hear the priests chant, and the Levites sing, and the organ play. I want to go inside and I cannot—Rikel the maid has hold of me, and will not let me go. I beg of her and scream and cry, and again I am very unhappy, and toss from side to side. I wake—and see my father and mother standing there, half dressed, both pale, my father hanging his head, and my mother wringing her hands, and with her soft eyes full of tears. I feel at once that something has gone very wrong, very wrong indeed, but my childish head is incapable of imagining the greatness of the disaster.

The fact is this: our guest from beyond the desert and the seven seas has disappeared, and a lot of things have disappeared with him: all the silver wine-cups, all the silver spoons, knives, and forks; all my mother's ornaments, all the money that happened to be in the house, and also Rikel the maid!

A pang goes through my heart. Not on account of the silver cups, the silver spoons, knives, and forks that have vanished; not on account of my mother's ornaments or of the money, still less on account of Rikel the maid, a good riddance! But because of the happy, happy land whose roads were strewn with brilliants, pearls, and diamonds; because of the temple with the priests, the Levites, and the organ; because of all the other beautiful things that have been taken from me, taken, taken, taken!

I turn my face to the wall, and cry quietly to myself.

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NEW BOOKS OF JEWISH INTEREST

"*The Vocabulary of Jewish Life*,"
by Rabbi Abraham Mayer Heller, He-
brew Publishing Co., New York.

Reviewed by DR. ISRAEL H. LEVINTHAL

SOMETIME ago, a number of Jewish educators conducted an interesting test among the students of Jewish schools in various cities. They asked the pupils to explain the meaning of certain Hebrew terms and expressions which formerly were part of the every-day speech of every Jew. They asked the meaning of such terms as *shul*, *challah*, *chazen*, *shamesh*, *havdolah*, *arbah kanfos*, and many similar words. The result was astounding. Only a very small percentage could define even a half of the questions asked.

Rabbi Abraham M. Heller, one of the very able Rabbis ministering in our Borough, has done a great service to the cause of Jewish education in gathering together all such words and expressions into one volume, which he appropriately calls, "*The Vocabulary of Jewish life*." There are 750 such words. They are not indiscriminately chosen. The author shows careful study and research, a fine sense of appreciation of the terms that were most meaningful and vital in Jewish life. He has sub-divided them under various categories, such as, "*The Jewish Home*," "*Marriage and the Family*," "*The Synagogue Service*," "*Theological Terms*," "*Ethical Principles and Practices*." He gives the Hebrew word and its English transliteration, and adds a brief but excellently worded definition of that term. In many cases, it is more than a definition—it is, in effect, a short essay on the significance of the word, and its role in Jewish life.

This is a book that will be useful for young and old. It can be used with great advantage in study groups for adolescents and adults, because it will give the student or the reader not only a knowledge of hundreds of Hebrew words, but also an intimate acquaintanceship with the institutions, the ideals, the folkways that made up Jewish life. One who will master these 750 terms will not become a Jewish scholar, but knowledge of them will save him from being a Jewish *Am HaAretz*.

"*Ke'savim U'megillos*," by Menachem Ribalow, Published by Ogen, New York.

Students and readers of Hebrew will be delighted with this collection of essays by the able editor of the *Hadoar*, Menachem Ribalow. The author is one of the finest Hebrew stylists of our day, and one of the keenest Hebrew literary critics and essayists. The volume is divided into several parts—essays on Bible themes (which contain beautifully written analyses of the *Megillot*, Song of Songs, Ruth, Lamentations and Ecclesiastes), critical studies of Hebrew poets, such as R. Judah HaLeir, Schneuer, Chernichovsky and Bialik, an account of the development of Hebrew poetry in America, which includes excellent reviews of the work of some of our leading Hebrew poets, and "*Studies of Personalities*," in which we find literary portraits of great men of ancient and modern times.

Readers of Hebrew will enjoy the many brilliant observations that are to be found in almost every chapter. It is a fascinating volume, holding the reader's attention from cover to cover, and should be on the "must" list of every one interested in Hebrew literature.

"*The Sabbath Book*," by Rabbi Samuel M. Segal. Behrman's Jewish Book House. New York.

There is no other institution that has played such an important role in Jewish life as the Sabbath. It is one of the Jew's great contributions to civilization. A vast literature has been inspired by the Sabbath. In Palestine there appeared some time ago a *Sefer Ha-Shabbat*, a Sabbath Book, which records all the references to the Sabbath in ancient and modern literature.

Rabbi Segal has attempted to give us in English a somewhat similar volume, recording the role the Sabbath has played in Jewish life. The book is divided into several parts. Book I gives the story of the Sabbath, and the laws of ritual and ceremonial of the day; Book II records the many Sabbath legends which have become current in Jewish life; Book III treats of the Sabbaths in Jewish Theology,

and the concluding section deals with the Sabbath "past and present."

There is much in this volume of a repetitious nature, and much has been left out that could and should have been included. The reasons given to explain the origin of a number of the customs and ceremonials need more study and research. The author, however, is to be congratulated for having made the first attempt to present in English an account of the customs, ceremonies, rituals and laws surrounding the Sabbath day. The book will be of benefit to those who want to acquire some knowledge of these rituals and customs, and of their influence in making the Sabbath the "Bride" and "Queen" so dear to the Jewish heart.

"*A Unique Heritage*," by Dr. Herman B. Sheffield. Bloch Publishing Co., New York.

This is a first novel by a physician. Dr. Sheffield took his characters from actual life. The story revolves around the recent painful experiences of the Jews in Germany, and traces these experiences in the lives of a family which emigrates to New York to enjoy the blessings of democracy. It is a story with a moral—and the moral is that assimilation cannot and will not solve the Jewish problem. Only in the development of their own unique spiritual heritage does the author see hope for the Jew.

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FEW OTHER COMMUNAL ORGANIZATIONS IN THE COUNTRY HAVE THE ADVANTAGES THE CENTER HAS. DESCRIBE THEM TO YOUR FRIENDS, TO YOUR ACQUAINTANCES, AND INFLUENCE THEM TO BECOME MEMBERS.

THE NEWS OF THE MONTH

By LESTER LYONS

AT a memorial meeting for the 768 Jewish refugees who perished in the sinking of the steamer "Struma," Senator Edwin C. Johnson of Colorado characterized the loss of these lives as "mass murder." All but one of the refugees on that ship lost their lives when the boat went to pieces in the Black Sea after having been denied admission to Palestine. Senator Johnson called for an end to "the policy of shutting the gates of Palestine to Jewish refugees, sending them back to the hell from which they have escaped or consigning them to a watery grave." He said that "if this war is won by the United Nations, if the evil forces are defeated and destroyed, and the Jewish people, the first victims, remain disinherited, dispossessed and homeless, then I say before God, we will have lost this war."

In a message to the meeting, Dr. Albert Einstein declared that the "Struma" disaster "transcends political considerations. It strikes at the heart of our civilization." He said that "The callous disregard of human life and suffering which sent the 'Struma' victims to their deaths is the symptom of a canker eating at our own vitals." He urged that there be "effective protest against a policy which fails to recognize the moral values which are at stake in this war." The memorial meeting was arranged by the Emergency Committee for Zionist Affairs.

That the struggle for Jewish rights must be fought on two fronts, namely, for equality and full rights for Jews in the countries in which they reside, and for a Jewish national homeland, is the thesis of Dr. Reinhold Niebuhr, professor at the Union Theological Seminary, in a series of two articles in *The Nation*. Dr. Niebuhr argues that since the most generous immigration laws in the countries in this hemisphere will not provide for the admittance of all the dispossessed European Jews after the war, the Jews require a homeland where they will be neither "tolerated" nor persecuted. He appeals to non-Jews as well as to Jews for support of the Zionist aspirations, declaring that expression of such aspirations is not in conflict with or prejudicial to the rights which the Jews have "painfully won in the democratic world." The Jews, he asserts, have

a right to a homeland where they will neither be patronized by "good" people nor be subjected to calumny by bad people.

The State Department has been requested by representatives of the American Emergency Committee for Zionist Affairs, the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith to use its good offices with the British government to bring about a modification of the policies of the Palestine Administration with respect to the admission of Jewish refugees to Palestine. They said that the policies of the present Palestine administration "are creating unparalleled tragedy and suffering for Jewish refugees from the Nazi terror."

Approval of the proposal to establish a Jewish fighting force in Palestine has been given by an overwhelming majority of American Rabbis. These rabbis, representing the Orthodox, Conservative and Reform groups throughout the country, have declared that the Jews of Palestine should be permitted to fight under their own banner under the command of Great Britain or the United Nations. The three leading rabbinical organizations endorsing such proposal are the Rabbinical Assembly of America, representing the Conservative Rabbinate, the Rabbinical Council of America, representing the Orthodox, and the Central Conference of American Rabbis representing the Reform.

Considerable aid in the development of India's war industries is to be furnished by Palestine. At the New Delhi Economic Conference, Professor E. Goldberg, Palestine representative, had been asked to take a special census of Palestinian technicians and experts who would be available to assist India in its war production efforts. This census has been completed. Many of the technicians are refugees from Germany and Nazi-controlled territory.

Palestine can easily sustain a population of more than 3,000,000, says Dr. Walter C. Lowdermilk, president of the American Geophysical Union and assistant chief of the Soil Re-

search Bureau of the United States Department of Agriculture. Dr. Lowdermilk called the colonization of the waste land of Palestine and its transformation into a modern, progressive country "the most significant phenomenon of our day."

Industrial production in Palestine today has reached a very high level. An illustrated catalog of machinery and technical supplies recently issued by the Foreign Trade Institute in Tel Aviv discloses that over a thousand different articles are being produced. The products cover almost every variety of industrial products and include items ranging from nails to automobile bodies and picks and shovels to harrows and cultivators. Jewish industry has increased 50 per cent since the outbreak of the war.

Nearly 300 new factories were established in Palestine during 1941. Many of the enterprises were supported by the Jewish Agency. Fifty-five of the new factories are engaged in the manufacture of metalware, 72 in the manufacture of textile goods and 48 in the production of chemicals. More than 60 per cent of these factories are geared to war production.

The first "political" dictionary in Hebrew has been published in Palestine. The volume, which explains political, economic and military terms, comprises 248 pages . . . Ibsen's play, "Ghosts," has been presented for the first time in Hebrew in Palestine. The performers were a group consisting of former German and Austrian Jewish actors . . . There are over 50,000 licensed radio sets in Palestine . . . Of the 200 students enrolled at the Haifa Technical Institute, 150 have enlisted in the British armed forces . . . The Palestine Jewish Merchant Fleet has now been almost wholly enlisted by the British forces in the battle of the Mediterranean. Nine of the 11 ships of the Palestine Jewish merchant marine have been requisitioned by the British Royal Navy to transport war supplies made in Palestine. This fleet had been built up in recent years with the aid of the United Palestine Appeal . . . The Jews of Dublin, Ireland,

are raising money for the purpose of organizing a colony, in Palestine in the name of the Irish Jews . . . Dr. Thomas Parran, Surgeon General of the United States Public Health Service, has commended the excellent health work being done by Hadassah Organization in the Middle East.

The Agricultural Contracting Bureau of the Histadruth Habodim, General Federation of Labor in Palestine, undertook in 1941 the development of an area of 10,234 dunams of land for citrus groves. In the preceding year 4157 dunams were developed. In the past three years the Bureau has provided an aggregate of half a million man-days' work . . . At a reception recently given in Tel Aviv by the local Greek community, the Greek General Commanding Officer in Palestine cited the heroism of Jewish soldiers on the battlefield of Greece . . . Representatives of the four principal cities in Palestine have recently discussed problems involving supply and food distribution in wartime . . . The first book on Turkey in Hebrew has been published in Jerusalem. This is the first of a series of works designed to give Hebrew readers a knowledge of neighboring countries . . . Excavations in northern Palestine resulted in the finding of earthenware funerary ornaments 3000 years old. The discoveries included tombstones with epitaphs in ancient Hebrew and Phoenician script . . . During its recent concert tour in Egypt the Palestine Symphony Orchestra was conducted on three occasions by an officer of the Royal Air Force.

The establishment of a Good Will Commission whose purpose will be "to foster and promulgate racial and religious tolerance, amity and understanding and to further the growth of American democratic ideals among the people of the state" is sought in a bill introduced in the New York State Assembly. The Commission will be charged with the duty of ascertaining the underlying sources of racial and religious prejudices in the state and of obtaining the cooperation of public and private organizations in promoting good will among the different faiths.

Henry Ford is taking measures to suppress the circulation in Latin-American countries of "The International Jew," an anti-Semitic book. A Spanish edition of this work is being

spread by Nazi agents in Mexico, Argentina, Chile and other countries in this hemisphere. In Spanish editions printed in Argentina during the past three years Mr. Ford was described as the author. In requesting the Mexican government to prevent the dissemination of this book, Mr. Ford's lawyer said that he condemned "the treacherous men who seek to cause disharmony by sowing seeds of intolerance in the name of the man who is doing more than any other manufacturer to protect our tolerant way of life."

A 10-months' study of democracy and religion in New Haven has been made by Jewish and Christian youth. The project was sponsored by the Jewish Youth Organizations and the Youth Department of the New Haven Council of Churches. A public meeting reporting the findings of the research project was attended by 500 young people from 30 Protestant churches and Jewish synagogues.

The Commission on Economic Problems of the American Jewish Congress has announced that the Missouri State Employment Service will no longer request applicants for employment to state their religious affiliations. Merit rather than race or creed will be the basis of employment. In a brief submitted to the President's Committee on Fair Employment Practices, Rabbi J. X. Cohen, Chairman of the Commission, declared that the Federal government is partially responsible for discrimination against Jews in defense industries. He mentioned that in certain areas Jews are deprived of equal opportunities for acquiring training under the defense program. The Commission urged that the government investigate the situation thoroughly and that references to race or religion should be omitted from employment questionnaires.

Large shipments of matzoth and medicines have been sent by the Joint Distribution Committee to Russia for the use of 600,000 Polish Jewish refugees there. The Committee has also sent matzoth to Portugal and to various British possessions. In other areas where shipment from this country was not feasible, the Committee furnished funds for the purchase or manufacture of matzoth.

German war prisoners in Russia have given striking evidence of their opposition to Hitlerism. They have

published a paper, "The Free Word," in which they attack the Nazi regime. In the first issue was an article condemning anti-Semitism as well as the Nazi racial theories. Similar views are expressed by the prisoners in lectures.

A Jewish underground movement, united under a central leadership, is conducted in nearly 60 cities and towns in Nazi-controlled Poland. The movement publishes two weekly magazines for adults and special journals for the

"JEWISH QUESTION THE GENTILE QUESTION"

Calling the "Jewish question" really a Gentile question, Sir Norman Angell, Nobel Peace Prize winner, has stated that a non-Jew's attitude toward that question is a text of his civilization. Sir Norman said: "If I find in him the symptoms of anti-Semitism, I know he stands for the kind of thing which has brought Western civilization such mortal peril; that he stands for the kind of disunity which gives to the uncivilized minority its chance of evil violence."

It keeps the Jewish population informed of resistance to the Nazis in occupied countries and spreads the belief that the persecuted Polish Jews will yet survive to see the defeat of Hitlerism. The Jewish Scientific Institute declares that "the task is being performed with self-sacrifice beyond belief."

A comprehensive account of life in the Warsaw ghetto has been published by the Institute of Jewish Affairs. The pamphlet, "Jewish Affairs," describes the administrative structure of the ghetto and the life of the Jews there under the Nazi regime. It states that: "Behind the facade of mock self-government vested in the Jewish Council, the Warsaw ghetto is in reality the world's largest concentration camp."

The Nazi authorities have prohibited the sale of newspapers to Jews in Bohemia and Moravia. In some cities in Bohemia Jews are forbidden to visit public libraries and similar institutions . . . More than 7,000 of the 15,000 Jews formerly living in Bratislava, Slovakia, have been deported. The majority have been sent to labor camps. It is reported that all Jews in towns having more than 1,500 inhabitants will be deported.

BROOKLYN JEWISH CENTER ACTIVITIES

Concluding Late Friday Service

The concluding late Friday night service for this season will be held this Friday night, March 27th at 8:30 o'clock. Rabbi Levinthal has chosen for his theme for this closing service, "A Sage of a Thousand Years Ago with a Message for us Today." This sermon is dedicated to the achievements of one of the great geniuses of the Jewish people, the thousandth anniversary of whose death is being commemorated by Jewish scholars throughout the world, Rabbi Saadya Gaon. Rabbi Levinthal will evaluate his philosophic teaching with special reference to the vital message that it brings to us for our day. Rev. Kantor will lead in the congregational singing. You and your friends are cordially invited to attend.

Passover Services

The services for the first days of the Passover holiday will be held as follows: Wednesday evening, April 1st at 7 o'clock, Thursday evening, April 2nd at 7:15 and Thurs. and Friday mornings, at 8:30. Rev. Kantor will officiate on both days, and Rabbi Levinthal will preach on the significance of the Passover festival both on Thursday and Friday mornings.

Services on the intermediate Sabbath, Saturday, April 4th, will commence at 8:45 a.m.

Services for the first born son will be held on Wednesday morning, April 1st at 7:30 and 8:30.

Closing Holiday Services

Services for the concluding days of the Passover holiday will be held on Tuesday and Wednesday evenings, April 7th and 8th at 7:15 o'clock and on Wednesday and Thursday mornings, April 8th and 9th at 8:30 o'clock.

The Yizkor or memorial service for the dead is recited at the services on the last day of the holiday, Thursday morning, April 9th at about 10:15 o'clock. Rev. Kantor will officiate.

Rabbi Lewittes will speak on the 7th day and Rabbi Levinthal will preach on the concluding day of Passover.

Please Note

Due to the intervening Passover holidays, the next week's *Bulletin* will not be published.

Sisterhood Monthly Meeting

Members of the Sisterhood are asked to please reserve Monday afternoon, April 13th which is the date for our next monthly program meeting. Mrs. Isador Lowenfeld, the president will have some very interesting reports to make of the many activities of the Sisterhood and the Cultural Committee, headed by Mrs. I. H. Levinthal and her co-chairman, Mrs. Morton Klinghoffer are arranging a very fine program which will prove of great interest to all members.

The Sisterhood wishes to announce for the benefit of the newly elected members that the wives of Center members are automatically members of the Sisterhood. We, therefore, extend to them a cordial invitation to attend the meetings of the organization and to participate in its activities. The Sisterhood meets every second Monday afternoon of the month at 1:30 o'clock.

Class in Talmud

The class in Talmud now being conducted by Mr. Jacob S. Doner, has been discontinued and will be resumed on Wednesday, April 15th at 8:30 p.m. Mr. Doner's class on Saturday afternoon will be continued as usual.

Personals

Rabbi Levinthal was in Pittsburgh, Pa., last Monday night, where he was the principal speaker at a banquet held under the auspices of all the conservative synagogues in Pittsburgh, in behalf of the Jewish Theological Seminary of America.

Mr. Sidney Gould of 309 East 19th Street, has passed his examinations and is now a Certified Public Accountant. Mr. Gould is the son-in-law of Mr. and Mrs. Samuel Greenblatt.

Center Restaurant Closed During Passover

The Center restaurant will be closed on Sundays April 5th and 12th because of the Passover holiday. It will reopen on Sunday, April 19th.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Samuel Kaufman of 717 Montgomery Street on the occasion of the Bar Mitzvah of their son Leonard which will be celebrated at the Center this Saturday, March 28th. Congratulations are also extended to the grandparents, Mr. and Mrs. Samuel Shanker.

Congratulations

We extend our hearty congratulations and best wishes to the following:

Mr. Israel M. Dolgin of 977 Flushington Avenue upon his marriage to Miss Dianna Dunn which was celebrated at the Center on March 22nd.

Mr. and Mrs. William B. Feldstein of 296 Central Avenue, Lawrence, L. I., upon the birth of a son on March 16th.

Dr. Max Goldstein of 334 New York Avenue and Mr. and Mrs. Abraham Goldsmith of 1272 President Street upon the marriage of their children Miss Pearl Goldstein to Mr. Philip Goldsmith on March 22nd.

Holiday Gymnasium Schedule

The Gym and Baths Department will be open to women on Wednesday, April 1st from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Thursday and Friday, and will reopen as usual on Saturday evening, April 4th at 8 p.m. On Tuesday, April 8th this department will be open to women from 10 a.m. to 1 p.m. and to men and boys from 1 p.m. to 5 p.m. It will be closed on Wednesday and Thursday and will be open on Friday, April 10th at 1 p.m.

During the months of April and May the Gym and Baths will be open on Fridays for men and boys from 1 to 5 p.m.

Boy Scouts Wanted

The Boy Scouts, Troop 125 is reorganizing and is in need of Scouts. All boys 12 years of age, wishing to join, are requested to please be present on Monday evening, at 7:30. See Mr. Slater.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cahan, Ben
Res. 1671 - 52nd St.
Bus. Salesman, 271 - 37th St.
Single
Proposed by Charles Dilbert

Cash, Nathan
Res. 1330 Eastern Pkwy.
Bus. Dress Mfg., 1350 B'way.
Single
Proposed by Tobias Gerson

Eisner, Miss Beatrice
Res. 725 Eastern Pkwy.

Gross, Fred
Res. 1533 President St.
Married
Proposed by Jack Gross and
Harry A. Klein

Jacobs, Miss Selma D.
Res. 469 Atkins Ave.
Proposed by Dorothy Hacker

Klebanow, Nathan
Res. 619 Montgomery St.
Bus. Auto Accessories,
1402 Bedford Ave.
Married
Proposed by Saul S. Abelov

Lifshutz, Miss Helen
Res. 53 Hindsdale St.

Lippman, Isaiah
Res. 221 Linden Blvd.
Bus. Textiles, 357 - 4th Ave.
Single
Proposed by Sidney M. Levey
and Paul Barnett

Nass, Dr. R. B.
Res. 682 Eastern Pkwy.
Bus. Physician
Married

Nierenberg, Albert I.
Res. 232 E. 58th St.
Bus. Corrugated Cartons,
24-42 Orchard St.
Single
Proposed by Sam Smith

Rabin, B.
Res. 853 Belmont St.
Single

Reichman, Simon
Res. 486 Brooklyn Ave.
Bus. Yarn, 635 Sixth Ave.
Married

Sager, Miss Rose M.
Res. 697 Eastern Pkwy.

The following have applied for reinstatement in the Brooklyn Jewish Center:

Berkowitz, Max
Res. 690 E. 48th St.
Bus. Underwear, 15 E. 32nd St.
Married
Charap, Samuel
Res. 687 Montgomery St.
Bus. Hardware, 11 Myrtle Ave.
Married

Proposed by Max Storch
Ginsberg, Ida

Res. 939 Sterling Pl.
Krohn, Jack
Res. 502 Lincoln Pl.
Bus. Accountant
Single

Proposed by Herman Katz
Tandet, Dr. N.
Res. 683 Montgomery St.
Bus. Physician, 339 Lafayette St.
Married
Proposed by Max Storch

MAURICE BERNHARDT
Chairman Membership Committee

Hebrew and Sunday School

The Hebrew School is planning a model Seder for Tuesday, March 31st. All students will gather in their classrooms at 4 p.m. and will enter the dining room at 4:30 p.m. At the head table there will be seated two or three representatives from each class who will lead in the Seder service. There will be no sessions the entire Passover week. School will begin again Sunday morning, April 12th.

At the last Sunday School assembly, Rabbi Lewittes related the story of the Bilu. Stamp books were distributed for Hebrew Week. Miss Feinberg reports that the students continue to contribute generously to the **Keren Ami**. The Keren Ami recently voted a donation to the Education Fund for support of families of Palestinian veterans.

To Members Planning Bar Mitzvahs at the Center

Members who are planning Bar Mitzvahs in the near future, are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as is possible.

IN MEMORIAM

It is with deep regret that we announce the passing of our member

Mrs. Adolph Sussman

of 25 Lefferts Avenue on March 19th.

The Brooklyn Jewish Center extends its most heartfelt expressions of sympathy and condolence to the bereaved family.

Condolence

We extend our heartfelt sympathy and condolence to Mrs. William L. Kuhn of 901 Washington Avenue, upon the loss of her beloved father, Mr. Israel Cohen, on March 17th.

Junior Congregation

The services on Saturday, March 28th will be led by the following:

Shacharit—Donald Gribetz; Musaf—Benjamin Zirn; Summary of Sedrah—Elaine Rappaport; Sermon—Robert Goldberg.

Palestine Wine for the Passover Seder

All the members of the Center who have the welfare of Palestine at heart will be happy to learn that ten thousand cases of the fine Palestine wine have just arrived at New York harbor in time for use at the Seder on Passover. The wines of Palestine have won the first prizes at nearly every World Fair and Exhibition. They are available at all the leading stores and at the Palestine House at 10 West 28th Street, New York.

Clubs

The Inta-Lcague which meets every Wednesday is planning a Saturday night open meeting and dance.

Daylight saving has caused a number of changes in the club schedules. The Tsofim (boys 13 and over) and the Maccabees (boys under 13) meet on Sunday afternoon. Beginning Sunday, March 29th, the meeting of each club will take place from 2:30 p.m. to 3:45 p.m. and the gymnasium period will last from 3:45 p.m. to 4:30 p.m. Among events planned is a visit some Sunday afternoon to a Big League baseball game.

The Shomrim and the Center Girls continue to meet on Saturday night. They recently contributed \$25.00 to the Red Cross and are planning a Victory Dance for the near future.

The Vivalts arranged a highly successful Purim masquerade and are looking forward to other successful club events.

1942 STANDING COMMITTEES

Chevre Kadisha Committee—Louis Albert, Chairman; David Rosenberg, Vice-Chairman; Joseph Goldstein, Samuel Meltzer, B. Waxman.

Delinquent Accounts Committee—Morton Klinghoffer, Chairman; Herman B. Schell, Vice-Chairman; Albert Joley, Ira T. Kraner, Charles Rubenstein, Arnold M. Schwartz.

Forum and Education Committee—Max Herzfeld, Chairman; Isaac Siegmeister, Vice Chairman; Samuel P. Abelow, Harry Blickstein, Ira I. Gluckstein, Milton J. Goell, Samuel H. Goldberg, Louis J. Gribetz, J. L. Holtzmann, Louis N. Jaffe, Arthur Joseph, Lester Lyons, Ira L. Rosen-son, Mrs. N. D. Shapiro, William I. Siegel, Isaac D. Sorgen, Mrs. A. A. Weinstein.

Grievance Committee—Albert A. Weinstein, Chairman; Frank Levey, Vice Chairman; George Bergen, Morris Dlugasch, Harry A. Harrison, Benj. Kaplan, Molly Kasinitz, Margaret M. Levy, Mrs. Lena Rosenman, Louis Rothstein, Louis Simon, Samuel Strausberg, Hon. Nathan Sweedler, Louis Weinstock, Dr. Samuel A. Wolfe, Tobias Zwerdling.

Hebrew Education Committee—Frank Schaeffer, Chairman; Harry Blickstein, Vice Chairman; Max Goldberg, Samuel Greenblatt, A. H. Horowitz, Mrs. Louis N. Jaffe, S. Kamenetzky, K. Karl Klein, Morris Levine, Julius Light, Mrs. I. Lowenfeld, Saul M. Levenson, Samuel Pasner, M. D. Wender, Mrs. I. Wiener.

House Committee—Hyman Aaron, Chairman, Louis Halperin, Vice Chairman; Meyer Chizner, Isidor Fine, Jacob A. Fortunoff, Pincus Glickman, Henry Gold, S. H. Goldberg, Samuel Greenblatt, Harry Greene, Benjamin Kaplan, Louis Kaplan, Arnold W. Ledcrer, Isaac Levingson, Joseph Levy, Jr., Morris Miller, Barney Olch, Isidor Polivnick, Oscar Schleiff, Harry Strongin, Morris D. Wender, Tobias Zwerdling.

Library Committee—Irving L. Cohen, Chairman; Morris Neinken, Vice Chairman; Samuel P. Abelow, Harry Blickstein, S. A. Doctorow, Jacob S. Doner, Araham Feit, Dr. Joseph Feldman, Dr. Reuben Finkelstein, David M. Gold, Harry A. Harrison, Dr. Jacob Halperin, Morris B. Levine, Julius Light, David Mickelbank, Stella Schwarz.

Membership Committee—Maurice Bernhardt, Chairman; S. H. Goldberg, Vice Chairman; Bernard Beckerman, S. A. Doctorow, Ira I. Gluckstein, Milton J. Goell, Joseph Goldstein, Emanuel Halperin, Hyman Jasper, Albert Joley, S. Kamenetzky, Leo Kaufmann, Morton Klinghoffer, Jacob Koepfel, Ira T. Kraner, Morris Levinson, Joseph Levy, Jr., Lester Lyons, Abraham R. Melker, Herman B. Schell, Oscar Schleiff, Hyman Siegel, I. Silberberg, Samuel Spector, Joseph Stark, Albert Witty, Harry Zucker.

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Acknowledgments of Gifts

Library

Presented by Dr. and Mrs. Michael Canick of 896 Park Place in honor of the birth of their grand-daughter, Emily Isa Doppelt on February 17th.

Mr. and Mrs. David Mickelbank of 3396 Bedford Avenue presented a set of the Encyclopedia Britannica and a set of the Jewish Encyclopedia.

The family of the late Alexander Reznikoff of 1281 Eastern Pkwy. presented a number of books in his memory.

Mrs. Ida Stulman of 1326 Union Street gave books in honor of the marriage of her daughter, Esther to Mr. Irving Moldauer.

WHO IS AGAINST THE JEWISH ARMY?

Continued from page 3

army in Palestine. When the war ends with the victory of the United Nations there will be a peace conference to reassemble the broken parts of the world and to reunite peoples with lands. There are five million Jews in Europe to whom all the paper guarantees of a new treaty will mean no more than the equally futile guarantees of the Versailles Conference. They cannot (at least through foreseeable generations) live in the hate-surcharged atmosphere of Germany, Hungary, Roumania, Slovakia, Italy, etc. They will not conveniently die. They therefore must have an outlet — and that, a permanent one.

That land is Palestine. There is no surer way to a recognition of this claim than the formation of the army and its vital participation in the efforts of the United Nations. It would

be a symbol of tremendous proportions, on a par with the Czech Legion, the Polish Legion, and all the other armies of the dispossessed peoples. It would entitle the Jewish people to speak with the same firmness to the Conference as may be expected of the other countries.

History is now giving the Jewish people probably its last chance to solve the Jewish problem permanently and satisfactorily. It is a grievous thing to find that, at such a time as this, when we are beset by enemies from without, we are compelled simultaneously to battle with enemies from within. It must be our hope that the world will recognize and assay these men at their small actual worth and accord to their utterances the deaf ear which they deserve.

— WILLIAM I. SIEGEL

WAR DEFENSE WORK AT THE CENTER

Defense Bond Sales Pass the \$50,000 Mark

THE Committee on Civilian War Activities of the Brooklyn Jewish Center is pleased to announce that we have passed the \$50,000 mark in the sale of Defense Bonds and Stamps. The Committee has assumed a voluntary quota of \$100,000 and we are hopeful that the goal will be reached in the next few months. The office is open daily and members are urged to purchase their bonds and stamps through the Center.

Classes in First Aid

The second group of classes in First Aid will be completed within the next week or two. Thus far, 17 courses have been given under the auspices of the Center. Additional classes in first aid will be formed immediately after the Passover holidays. Registrants will be informed in advance of the date when these classes will begin to function.

In addition to the above, two classes in Nutrition are now being conducted in our building. Another course in Nutrition has been organized under the leadership of Miss Doris Stark. This class will hold its first session on Monday evening, March 30th.

Soldiers Invited to the Passover Sedorim

The Center, in cooperation with Messrs. Kotinsky & Tuchman, have extended an invitation to the Jewish Welfare Board, to have twenty-five soldiers and sailors as guests of our institution at the Passover Sedorim to be conducted in our building.

Waste Paper and Materials

Arrangements have been made with the Waste Paper Conservation Commission to pick up waste paper and other waste materials which are being accumulated in the homes of members of our community. All moneys received therefor are being donated to the American Red Cross through the Brooklyn Jewish Center. Please call our office if you have any waste materials to be picked up for this purpose.

Passover Gift Packages

The Center has arranged to send special gift packages on the occasion of the Passover holidays, to Center

CENTER HONOR ROLL OF MEN IN SERVICE

The following is an additional list of Center members, and sons and grandsons of members, serving with the armed forces of the United States. Their addresses are available at the Center office to any one who may wish to communicate with them:

Fuchs, Dr. Morton, Lieut.
Leibman, Sidney
Lieb, Hamilton
Lieberman, Bernard
Rosen, Fred Walter, Ensign

Schwartz, Dr. Henry G.,
Captain
Shanker, Seymour
Siegel, Norman I.
Tabor, Bernard

The above list includes names received up to the time of going to press. Center members are urged to send us the names of their children who are now in service, or will in the future join the U. S. Forces, for inclusion in later issues of the *Review*.

members and sons of members, who are now serving in the United States armed forces.

A Letter From Rabbi Levinthal

Dr. Levinthal has sent a personal letter to the Center boys in service, extending to them the greetings and best wishes of the Brooklyn Jewish Center. Copies of the *Bulletin* and *Review* are also mailed to them regularly, in order that they may keep in touch with home activities.

Books for Men in Service

Our thanks are expressed to the following who have donated books to be sent to the men serving in the U. S. Army and Naval forces as well as to those who have donated books anonymously:

Dr. A. A. Bernhardt
Mr. Harry Blickstein
Mrs. Kaufman
Mr. Harry A. Klein
Mr. Hyman Rachmil
Dr. David Zuckerman

Daily Services

Morning services at 7 and 8
Sunday morning additional service at 9:00.
Mincha services at 6:45.

Sabbath Services

Kindling of candles at 6:59 o'clock.
Friday evening services at 6:30.
Sabbath services, Parsha Zav (Shabbat Hagadol), will commence at 8:45 a.m.

Rabbi Levinthal will preach on the weekly portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 5:30 p.m. Mincha services at 6:30.

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THE LIFE OF A GREAT LEADER

Continued from page 10

so, or by the "fight for languages" put up by the oppressed nations in Austria? Was he convinced by the many reasons with which he tried to prove this supposition? In any case it was a statement which in the coming years he himself had to refute.

It was the statement of a Jew who considered himself a German, because the German language was at that time the language of his soul. Even ten years later, he, the linguist par excellence, could speak a half dozen tongues with equal facility, still wrote: "We Germans." The man, who was called by many of his opponents "cosmopolitan Jew," for whom German was neither his mother-tongue, nor his first cultural language (Hebrew was that); who in all his books spoke not to the German nation, but to the whole world; who felt the deepest feelings of antagonism toward all ideologies of pure Germanism, which he called Teutomania—this man still said: "We Germans." It was a cataract on his far-sighted eyes, caused by assimilation which enveloped in darkness a most important part of his field of vision. A man like him could not suffer it long. It had to be removed. The growth of anti-Semitism proved to be the painful operation which removed the cataract forever.

* * *

The transformation of pure nationalism into exaggerated nationalism—already evident in the early eighties—manifested itself, as we have said, first of all in the attitude of the European nations toward the Jews. Anti-Semitism broke out like a plague and swept over one country after another. Almost at the same time there were pogroms in Russia, the Rohling trial in Austria, terrific anti-Jewish propaganda in Germany and France, and a blood-libel in Hungary. From the outrage of Tisza Eszlar in 1882, until the Dreyfus affair in 1895, the time of Nordau's assault on European civilization, anti-Semitism had grown rapidly and continually. Had Nordau ignored anti-Semitism, had he treated this problem with the usual cowardice of assimilated Jews, he would not have been the courageous fighter he always was. In truth, he could neither ignore nor avoid fighting anti-Semitism. He spoke of it with anger at the beginning of his "Conventional Lies" where he

sharply attacked the persecution of the Jews in Russia and the anti-Semitic movement in Germany. It was for him, as we saw, one of the symptoms of the general disease of the age. By indicating the causes of the universal malady, and especially by fighting against them, he thought he was fighting anti-Semitism, too. He was still of this opinion ten years later, when the pus created by the unhealed wound of anti-Semitism had penetrated deeply into the body of several European nations, especially Germany. In writing "Degeneration" he had to devote a great part of the book to the anti-Semitic problem. The fierce assault he launched against Wagner was to a great extent the result of the latter's anti-Semitic inclinations and theories. Nordau came to the conclusion that anti-Semitism had originated in Germany, and was a result of the special German nature and conditions.

Being a Jew, he was of course personally affronted with Jewish hatred. This made an everlasting impression upon him. One of his encounters with anti-Semitism was related by his wife, Mrs. Anna Nordau. In 1893 he went, together with Stephany, a Christian friend to Borkum, a sea-side summer resort. When he sat down to lunch at the hotel he found a letter near his plate. Without suspecting anything he opened it and read: "Jews are not wanted here." After lunch he showed the letter to Stephany, who was very much upset by it. On the following day he found another letter. This time he did not open it, but went to his room. From then on he found letters, both open and closed, wherever he went. He acted as if he did not notice them because he did not want to hurt his friend. But he could not bear it much longer. Longer letters were sent to him in prose and in verse. A real attack was launched against him. After ten days he decided to leave the place.

* * *

"Zionism has given my life its aim and content," said Nordau. After fifteen years of continual attack on the institutions and ideas of the civilized world, he became at last aware of the fact that it was impossible to change the course of European development. Did not his sword hit at windmills? Did not the barbarous outbreak of anti-Semitism prove that Europe was

incurable? Was he to make himself ridiculous by again sounding the warnings which he had repeated indefatigably for fifteen years? Indeed, what purpose could his life have now had he not seen the way to a great effort of salvation? At the most critical moment of his life, Zionism gave it a new aim and content.

As with nationalism so with anti-Semitism—he now understood it. He had deceived himself in defining it as "German hysteria." If it was hysteria, then it was not only German but world hysteria. Wherever there were Jews there was anti-Semitism. All the Jews of the world were under its pressure. He had deceived himself, too, in regarding it as a recent phenomenon. It had followed the Jews like a shadow in all their wanderings, since they had become a people without a country. The recent development of the national idea in Europe and the new trends of thought had surely added fire to the old hates. But now he discovered the most interesting thing of all: anti-Semitism in its renewed form was not merely a result of the general malady, but also a major cause of it. He could, therefore, best serve not only his nation, but also civilization as a whole by devoting himself to annihilation of anti-Semitism.

The way was now clear. The object of anti-Semitism, the Jew, should be removed from the affected areas; the source—the abnormal situation of a nation without a country—should be eradicated. The Jews should be taken out of Europe to a country of their own. This was their only salvation. Having returned to his people, he realized that the future development of European nationalism, which he had clearly foreseen, was threatening them with the gravest dangers. To remove Jews as quickly as possible from the volcanic area now becomes the sacred task of his life. If they were not removed, they would, he thought, be crushed between the tremendous struggling powers.

With this conception he came to the first Zionist Congress in Basle in 1897, and delivered the speech which even Achad-Haam, the most level-headed man in Zionism, called "an oration of a prophet."

In 1897, the year during which the first Zionism Congress convened to take the first steps toward the salva-

tion of Jewry, anti-Semitism received its greatest push toward its objective — the annihilation of the Jews. The year that witnessed the Basle Congress witnessed also the appearance of a book entitled "The Foundations of the Nineteenth Century," by H. S. Chamberlain. This work endeavored to provide a scientific basis for the theory of the inferiority of the Jewish race, as well as for the alleged menace it constituted to humanity as a whole. Chamberlain was Wagner's son-in-law, and his best pupil. Thanks to his efforts, the anti-Jewish racial theory was systematically spread among the German masses until it became the law of the new Germany.

The new trend of anti-Semitism gave Nordau the best proof of his own and Herzl's doctrines. European Jews were facing the danger of complete destruction, and Zionism was their only solution. "Zionism must succeed," said Nordau, "for otherwise we shall die."

But the efforts of Herzl to get a political basis for Zionism in Palestine could not succeed during the reign of the Turkish Sultans. Although convinced more than any other man of the necessity for quick salvation, he never compromised with his idea. He was never ready to organize immigration of Jews to Palestine without first obtaining the political security which he thought essential to its complete success. He was sure that the most important part of the work had been done. The solution of the Jewish problem, Zionism, had become a political factor known to all the powers of the world. Certain that the Turkish Empire would collapse in the coming war, he died with hopes that his people would regain their land at the first political opportunity. Nordau's attitude was in complete harmony with Herzl's. He felt it was better to wait for the right opportunity than to act hastily and fail. Those Zionists, who did not foresee the coming world events did not have his patience. They insisted on immediate action. Nordau, like Herzl, had patience in abundance. He believed that the tide of Zionism must be taken at its flood or all would be lost.

His main object was, therefore, to gird Zionism for the great moment. It had, first of all, to become pre-eminent among the Jewish people. It was he who coined the slogan of which Herzl made immediate use: "Capture the Communities!" His next objective

was to make Jews physically strong, so that they might be ready for great tasks both in war and peace, when the time came. It was he who proclaimed the slogan of "muscle-Jew," and was the father of all Jewish national associations for physical training.

Just as the rapid expansion of the Zionist movement would have been impossible without Nordau's agitation, so many of Herzl's diplomatic activities and the achievements of the movement after Herzl's times were effected by Nordau's work. Often when launching some new political enterprise, Herzl could feel the powerful influence of Nordau's name. He realized it even during his conversation with the head of the Russian Foreign Office, who could not conceal his respect for "the great philosopher Nordau."

Unquestionably more than any other man, with the exception of Herzl, Nordau was responsible for the fact that Zionism was accepted with such readiness by all diplomatic circles after the first World War. Only a collection of his numerous letters could reveal what Nordau did to implant Zionism in the minds of the leading personalities in politics and literature in almost every civilized country, from the Argentine to Greece. His outspoken support of Jewish liberation was often considered an inseparable part of his audacious fight for liberty in general. In Greece, for example, he was revered as a national hero because of his unceasing efforts on behalf of the Greeks and the views he expressed regarding the Macedonian problem. Streets were named after him in Athens, Salonika, and other cities. The Greek Government decorated him with the "Cross of the Holy Saviour." The Faculty of Law in Athens appointed him an honorary member. Greek enthusiasts came to Paris to see him almost in the manner of pilgrims. Venizelos, the Greek politician and revolutionary fighter, was one of his closest friends to his last day. Greek support for Zionist strivings followed naturally.

The outbreak of the war in 1914 brought havoc to Palestinian Jewry. Most of the Zionist settlers were Russian subjects and were regarded as enemies throughout the Turkish Empire, Palestine included. When Italy, then still neutral, took over the Russian interests in the Holy Land, Nordau immediately wrote to Luigi Luzzatti, the Jewish Italian Foreign Minister, and asked him to pay special at-

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attention to the Russian Jews in Palestine who were facing persecution. Luzzatti replied that the necessary orders had been sent to the Italian ambassador in Constantinople. This step undoubtedly helped American diplomatic intervention to avert the complete ruin of Palestinian Jewry.

Nordau, who declined to accept the official leadership of Zionism, although that was Herzl's last emphatic wish, was always considered the unofficial head of the movement. In 1919, when the war was over, he was asked to come to London to discuss Zionist plans. He knew what had to be done: Zionism had to prepare itself for decisive action. Six hundred thousand Jews should be promptly taken out of the Ukraine, Poland and Roumania, where they were murderously persecuted, and sent to Palestine.

He had no patience now. He knew that history would allot but a short time for the salvation of Jewry. He knew that world problems had not been solved by the last war, and that a new storm was surely coming, stronger and fiercer than the first. Never did he understand the importance of Zionism for the security of the British Empire as he understood it in those days. "If Zionism had not existed," he said, "Great Britain would have had to invent it." If Jewry were not saved before the coming catastrophe, not only would the future of the Jewish people be in danger, but also that of the British Empire. A strong Jewish State of ten million Jews would be able to keep for England its most important key position in the Near East. In his speech at Albert Hall in 1919, in the presence of Balfour, Lloyd George, Sir Robert Cecil, the Marquess of Crewe and others, he frankly said:

"We know what you expect from us. We shall have to be the guards of the Suez Canal. We shall have to be the sentinels of your way to India via the Near East. We are ready to fulfill this difficult military service, but it is essential to allow us to become a

power in order to enable us to do our task."

The English, it would seem, did not understand Nordau's prophetic warning. Certainly they have wasted twenty precious years without allowing the Jews to become a power at that crossroad, where their own fate as well as that of the world may well be decided.

A JEWISH MYSTIC PASSES

Continued from page 11

position, to his modest request. What did he ask of them? Only a few of their miserable dollars to bring the Redemption! Lacking this simple aid he was obliged to continue the discharge of the great task by his own unaided efforts. More prayers and more fasts. Greater self mortification, a deeper absorption in the mysteries of the Kabbalah, and more frequent and more protracted visits to the Wailing Wall. He would redouble his efforts and keep at them until he drew his last breath.

A short time ago he did draw that last breath. His death took place in his lonely room back of his little work shop in one of the twisting narrow lanes of the most ancient quarter of the ancient city of David.

The letter given Reb Zodekel by the Jerusalem Rabbis, written on parchment by a scribe, and duly signed and sealed by the leading rabbis of the city, now is preserved in the Jewish National Library at Jerusalem. It is there, for all to see, powerful proof of the faith men can acquire when they are willing to believe in the things they wish to come to pass.

MEMBERSHIP SOCIAL MEETING

SUNDAY EVENING

APRIL 5th
8 o'clock

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